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WEEKLY REVIEW.

—We saw the other day a story of a minister who had been asked by a reporter to furnish him with the notes of his sermon; he handed him a scrap of paper having on it the words, "Light, light, more light!" Our own impression is that it is not so much an increase of light that is wanted in the churches as a willingness to walk in the light. In the Madras Cathedral lately kerosine was substituted for candles, and most of the worshippers thought it a great improvement. Government has, however, declined to pay the additional expense, and the ousted candles return in triumph. Had it been a dissenting church, the improvement might have been effected; but being a church of the establishment attended by heads of departments, judges and other high functionaries, the worshippers must content themselves with the dim religious light.

—200 prisoners were let out of the Baroda gaol on occasion of the installation of Syajirao. This is rather an equivocal way of blessing the people. Who is responsible for this act?

—We have seen a report of the Sunday School of the Methodist Church, Kurrachee, some particulars of which may be cited for the information of those who are connected with Sunday Schools. A card, bearing on one side the inscription, "I am early," on the other, "I am late," is suspended in a conspicuous place. Before school begins it exhibits the former; it is then turned and shows the latter. It has had the effect of making both teachers and scholars punctual. There is a Secretary who registers the names of officers, teachers and scholars, and calls the roll of the two former; the call is answered by the recitation of a verse of Scripture. A bell is used. The hour is divided thus: Roll-call, 3 minutes; Singing, 5; Prayer, 2; Singing, 5; Lesson read by Superintendent and school alternately, 5; Lesson recited (in classes) 25; Lesson closed, 7; Singing, 3; Secretary's Report, 3; school dismissed, by classes, 2. There are class collection boxes, to give the scholars the privilege of paying all expenses connected with the Sunday School.

—The Ritualists have undertaken a very difficult task: to conform as far as possible to the Church of Rome without identifying themselves with it. The Ritualistic "priest" gets himself up in very close imitation of the Romish priest, so that every body that sees him shall know his sympathy with that church, and nobody mistake him for a Protestant. One after another they delight to introduce the usages, the expressions, the symbols, the doctrines, of that church. They at the same time profess to deprecate the actual going over to Rome. But every little while, one of their pupils concludes that if the Romish Church is so admirable and so worthy of imitation, it must be much better to belong to her communion. Miss Hodges, one of the sisters of mercy of the order of St. John, working with "Father Page" at Mazagon, was last Sunday received into the Roman Catholic Church. And why not? These Ritualistic teachers constantly say that the Church of Rome is a true Church of Christ, only in error on some minor points. But do they not say this much more emphatically of the Church of England, when they strive so diligently to bring her into conformity with Rome? They bear a distincter testimony to Rome than to the Anglican Church. When the Romish religion was dominant in England, there was often as much protestation against the Pope's claims, as is heard from the Ritualists. Mentioning the secession of Miss Hodges (we can neither call it conversion or perversion), the *Bombay Gazette* says:

"The ceremony took place at St. Peter's, Bandora, in the presence of a large concourse of people, and prayers were offered up for the conversion of the one remaining nun, who is still at Mazagon. The Catholics are greatly rejoiced, but they have not much reason to exult over the avowed conversion of the nun, as those of the Cowley Fathers and their disciples who remain outwardly members of the Church of England, are doing the Pope's work much better than if they went over to the Church of Rome."

The Cowley fathers and daughters should regard her as "not lost but gone before." But they regard her step as an error, as it enables the sheep of their flock to perceive where they are leading them. How widely different all this from the frank, manly and outspoken procedure which the simple Gospel induces. Try to conceive of Paul or Peter as ritualistic fathers. Says Paul: "We are not as many who corrupt the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ." The word of God is corrupted by mixing something else with it.

—The 21st Report of the Arcot Mission shows that 52 points in that field are occupied. There are 18 churches, 34 congregations and a Christian community of 2,523 souls. There are 7 American missionaries, 5 of whom are M. D.; 2 Native ordained ministers. In the place of Rev. W. W. Scudder, D.D., and Dr. S. D. Scudder, gone to America and not expected back, the Mission has received Dr. H. M. Scudder, jr., and Rev. J. H. Wyckoff. Reference is made in the Report to a severe trial, in the fall of one who for more than 20 years held positions of trust and influence in the Mission. The total of congregations shows a decrease of 101; but the loss in numbers is believed to be a gain in purity. The communicants are 738. Twelve tours were made. 10,281 addresses were given at the different preaching-places. The Arcot Seminary is for the training of young men for mission employ. 7 girls of the Chittoor Female Seminary were received into the Church. Miss Mandeville is to have charge of this school. At the Arcot dispensary, the average daily attendance was 87. There were 436 surgical operations. Some who were formerly medical students are now labouring as evangelists and practitioners. By one of these 748 patients were treated. Complaint is made of the appointment of a Church of England Catechist in Vellore.

"There is already present in the field a working force, in excess of its spiritual requirements, and the introduction of an agent of another denomination among so small a body of native Christians as exists in Vellore, is not only superfluous, but positively injurious."

—The *Indian Mirror*, disscussing points at issue between Unitarians and Theists, says:

"The mediatorship, messiahship, and saviourship of Jesus held in the *orthodox* sense, do, we think, in *some* sense encroach upon the unity of the Divine nature."

That is upon the *Mirror's* conception of the unity of the Divine Nature. The Lord Jesus asserts the unity of the Godhead in terms as unequivocal as could be used. If we believe that it does not consist with the unity of God that there should be a manifestation of God in humanity, then what is said above may stand. But we are very sure that such a belief is unwarranted. God is love; and while men are fighting for his unity, he is fighting for a means of introducing his love into the hearts of sinners.

—The first of a series of lectures on certain devotional works has been delivered by the Rev. Dr. Farrar, in St. James's, Piccadilly. The subject was the Imitation of Christ; but the account of the lecture reads very much like a plea for monasticism We may notice some of the arguments used, hereafter:

"In the latter part of his lecture, when alluding to the special characteristics of the 'De Imitatione,' Dr. Farrar singled out as one of the features which make it specially valuable in our own day, its eternal protest, borne silently, but still firmly, against the notion which lies at the very root of sacerdotalism. Though a Catholic, a priest, a monk, yet the special truth which the author most absolutely realised was the direct and immediate access of the soul to God. In this way, long before the Reformation, the book must have done much good to perplexed and weary souls, and, added the lecturer, it may serve as a solemn warning to those amongst us for whom Rome is spreading her fascinations, for it is the worst error of Romanism, and the source of all her other errors of ambition and arrogance—and it needs to be watched against in the English Church also—that it intrudes into the sacredness of the soul's individuality, and thrusts all kinds of intermediates between the creature and the Creator. In contrast to this the doctor pointed to the 'De Imitatione,' in which he said there is no vulgarising of the emotions by laying them bare to the human eye, no human foot intruding between man and the mercy-seat, no dabbling of the profane hand of human confessor in the secrets of the soul. The service was attended by an enormous congregation, and large numbers stood in the aisles."

ARCHIVE BOOK TRUST MUMBAI

—On Whit-Monday 300 Christian workers and singers were at Hampstead Heath, setting forth the Gospel. A writer in the *Christian*, speaking of the indifference shown formerly by *Christians* in such work, reports a great change: "Nothing but good wishes, quiet, zealous co-operation, volunteer keepers of order and unobstructed singing and speaking the good news." He reports "a mighty and blessed change in the temper and conduct of the masses." "No enemies to fight; no opposition; no ribaldry; no blasphemy; no stones, no drunken fellow." The large body of singers singing Sankey's songs and solos, seem to have had a wonderful effect.

—Moody and Sankey have been the subject of discussion in the House of Lords. Alarm had been taken because of the announcement that they were going to Eton. The tender minds of the Etonian youth must be guarded from the effects of the Gospel as preached and sung by Messrs. Moody and Sankey. What action this august body would have taken in the matter we know not, for the Gordian knot was cut by the announcement that the governors of the school had forbidden the services.

The Rev. Dr. Mullens, who visited Madagascar last year, gives this description of one of the places where the persecuted Christians used to meet to read the Scriptures:—

"About fifteen months ago I was in one part of the country, and was asking the missionary who resides there whereabouts it was that the martyrs used to gather. We had often heard of those gatherings, and one of his native evangelists who stood by, said, 'Why, it is just here. I can show you the spot.' And we all went with him, and he led us to a great group of enormous boulder rocks. He pointed out a little opening between those rocks. It was about two feet from the ground; and we crept into it, and then looked around, and on the left, beneath a big boulder, the biggest of all, we found that there was a little space of about 14 or 15 feet long, and about 3 or 4 feet wide, and about 2 feet high—just such a space as we might find beneath a rather long dining-table. He said, 'We used to meet here—ten, or twelve, or fifteen of us—on the Sabbath-day, to read the Word of God. On some occasions we were as many as forty in this little cave. We could scarcely see. The light came in only just at the end. We have met in the evenings. We had only our Bibles, or pages of the Bible, and pages of the 'Pilgrim's Progress,' and little hymns printed. And we were particularly glad in our meetings when it rained, because we knew that the soldiers would not be coming after us, and that they would rather let us alone on those unpleasant evenings. And then, what with the noise of the rain and the fears of the soldiers, we felt assured that we could enjoy singing for once in our worship, and so we sent up our thanksgiving before God.' The man who told us the story was one of those who had done it. He has been a most faithful friend to these people—his brethren in the faith. He is looked up to as a father by them all. He saw his own relations—the men and the women that had lived around him, and had worshipped in the boulder cave with him—led out to be burnt or to be thrown over a precipice. He saw many of them sold into chains; he saw many of them at work, in after days, in the iron works at Mantasua. Everywhere he had testimony of the hatred of the authorities against the Word of God; but he stood firm through it all."

Comparing India with Madagascar we are reminded of our Lord's saying, The last shall be first and the first last. God has given India excellent opportunities of becoming acquainted with the Gospel, and a Government that secures religious liberty to all. It was long after Missions had been planted in many parts of India that the Gospel was taken to Madagascar. Now it is ascendant there; the Queen is a Christian, and the people are abandoning their idols to the moles and the bats. In India they are building new idol temples with the money that European commerce has brought hither..

The *Indian Evangelical Review* for April begins with an article on the Bhagawad Gita by the Rev. Jas. Kennedy. No book is held in higher regard by the Hindoos than this. It consists of the various arguments by which Krishna seeks to encourage Arjuna to enter into battle. Arjuna was filled with horror at at the thought of the impending slaughter. What a contrast this with the mission of Him who came not to destroy men's lives but to save them! How strange that men who profess to be shocked at the killing of a mosquito, should delight in a revelation like this. The paper is able and interesting, and will be useful to those who are not acquainted with this poem. The other articles are:—ii. Cochin-China; iii. Hints on Temperance; iv. Nominal Christians in India; v. The Karens (Rev. E. B. Cross, Tounghoo); vi. Missions in India—Why not more successful (Rev. John Hay); vii. Bengali Christians (Rev. Lal Behari Day); viii. The Urdu and Hindi words for Jesus Christ. Two-thirds of the article on Missions in India is given to the discussion of certain doctrines of the atonement. We can hardly persuade ourselves that it is any particular manner of presenting the propitiatory work of Christ that has hindered Missions in India from being more successful. So far as our observation goes, men, both in India and in Christendom, make light of the Gospel because they make light of sin; and they make light of sin because they know not Him against whom it is committed. Mr. Hay's article is none the less worthy of being read. The subject is one upon which he has deeply thought.

We have been favoured with a copy of a Tamil Hymn Book with Native tunes in English notation, prepared by the Rev. W. E. De Riemer of the American Mission, Jaffna:

"There have often been doubts expressed as to the *possibility* or the *wisdom* of attempting to write out Native metres with European notation.

It must be confessed that the task is a difficult one, and that the music so written is *liable* to be constrained or cramped. But to say that the task is an *impossible* one, betrays an ignorance of the perfection to which musical science has arrived. Probably there is no sound or succession of sounds capable of utterance by the human voice—be it high or low, long or short, heavy or light, single or compound, which cannot be represented in musicial notation and again reproduced by a real musical artist. Consequently the difficulties of such a task must diminish with the increase of scientific knowledge. I do not claim to have an *artist's* ability, but if I have succeeded entirely or in part in my endeavour to catch and reproduce these lyric tunes, I shall be repaid for the effort.

As to the *desirability* of making the effort I have not the least doubt. I shall feel assured of the gratitude of every European Missionary who desires to see good native music in use among the churches over whom he has charge, and who has hitherto searched in vain for a *standard* of song by which these congregations could be trained."

The music has been neatly lithographed. The tunes have more of what Europeans would consider melody than the tunes sung by Natives in Western India. Our readers are aware that a successful attempt to express Native music in English notation has been made by the Rev. Mr. Harding. Mr. De Riemer's work was ready for the press two years ago. We have no doubt that it will be found very useful.

The *Overland Mail* of June 4th contains the following:

Messrs. Moody and Sankey have concluded their services at the Opera House, and announce that they will leave London at the end of about another month, the interval being devoted to labours in the east and southern portions of the metropolis.

On Sunday (May 30) three services were held in the Opera House; one in the early morning for Christian workers, at which Mr. Moody repeated his discourse on Daniel; one in the afternoon, for women only; and one at night, for men only. All three were thronged.

One Saturday evening "a young men's Christian convention" was held there. Mr. Moody, on taking the chair, referred to the origin of the Young Men's Christian Association. It was, he said, 'the conception of a young man from the country employed more than thirty years ago in a London warehouse. The idea soon found its way across the Atlantic, and there were now between 7,000 and 8,000 such associations in the United States. The building of the New York Association, which cost 100,000*l.*, was the handsomest in that city, and he was surprised this vast and wealthy metropolis was without a Young Men's Christian Association central hall. The Hon. W. E. Dodge, jun., of New York, gave an account of the operations of the New York Association. Mr. Sankey having sung, "Only an armour-bearer, firmly I stand," Mr. Moody said some few years back he managed to get built in Chicago a place of worship to accommodate a thousand more than Exeter Hall. It was burnt down. He succeeded in getting it up again upon a larger scale. The second building was destroyed by the great fire at Chicago, and he left the United States perplexed with doubts whether it would ever be restored. About thirty days since, however, he was informed by his friend, the Hon. John V. Farwell, the president of the Young Men's Christian Association of Chicago, that his church had been a third time rebuilt. His friend, who headed the subscription list with 12,000*l.*, must be credited with all the merit of this third erection. Mr. Farwell next addressed the meeting, and Mr. J. Wanemaker, president of the Young Men's Christian Association of Philadelphia, delivered an address, urging the Christian young men of the "mother city of the English-speaking people of the world" to lose no time in procuring a great central hall of their own. The meeting, which filled the House, terminated with the Doxology.

The Rev. C. Melville Pym has replaced Mr. Henry Varley in the Bow Road Hall services of Mr. Sankey. Mr. Pym is a retired military officer who has seen service, and his addresses are full of personal reminiscences of the battle-field. The three services of these two gentlemen on Sunday were crowded.

It is stated that the directors of the Crystal Palace have offered the use of that capacious building, free of charge for a fortnight, to the committee who manage Messrs. Moody and Sankey's meetings.

An unusually interesting service took place at the Opera House last week. It was specially intended for the blind, of whom several hundreds were present, many being from various institutions in the metropolis. In addition to them, there was a large congregation who crowded the platform, and, with the exception of the gallery, which contained only two or three hundred people, every part of the building was well filled. Amongst those present were the Earl of Shaftesbury, the Earl of Cavan, Admiral Fishbourne, the Rev. D. Wilson, of Islington, and a number of other clergymen. The service was conducted both by Mr. Moody and Mr. Sankey. The former delivered a brief but effective address, based on the 18th and 19th verses of the 4th chapter of St. Luke; and in it he dwelt chiefly upon the glad tidings of the Gospel. Mr. Moody was followed by the Rev. Dr. Moore, who made a few remarks exhorting his hearers to lead a Christian life. Mr. Sankey, who previous to Mr. Moody's address sang, "Jesus of Nazareth passeth by," also addressed a few words to the blind persons, and amongst other things impressed

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upon them the beauty of the service of song, in which, though blind, they could all participate.

J. A. Vicary, the evangelist, writes in the *Christian*:

A good work is at present going on at Bristol, through the instrumentality of Mr. W. Taylor, of California, aided by a very efficient staff of willing, earnest, prayerful and godly helpers. The city is divided up in districts, and thus arrangements have been made for every house to be visited. The Lesser Colston Hall is well filled each day at noon for praise and prayer, and again at 3-30 for a Bible-reading. In the evenings the larger hall is crowded often to overflowing. The after-meetings are well sustained, and many are the hopeful and interesting cases of conversion that nightly occur.

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SATURDAY, JUNE 26, 1875.

PAUL, THE CHRISTIAN'S PATTERN.

XVI

CONTINUING his discourse to the elders of the Ephesian church, Paul says:

"Behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befal me there; save that the Holy Ghost witnesseth in every city saying that bonds and afflictions abide me."

He is bound in a figurative sense. He has an overmastering conviction that his going to Jerusalem will be for the glory of Christ. He has no personal aims; is not expecting any personal advantage; it is made sufficiently evident that he is to encounter fierce animosity; yet he cannot but proceed. Reading the catalogue of his sufferings in 2 Cor. xi. one might suppose that he had had his full share of the afflictions of the Gospel. He was most tenderly attached to the Christians in Ephesus, in all Asia Minor, in Macedonia, in Achaia; their love was the richest of consolations to him; nevertheless, he was ready to turn from these dear ones and enter what might prove a den of lions. It was as the champion of these churches that he went. He would fight in their behalf the good fight of faith in Jerusalem. He does not count his life dear unto himself: thus it has become unspeakably dear, of singular value to humanity. Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. Some desire martyrdom, because it seems to them such a grand thing, so sublime, to attach for ever to oneself the regards of less distinguished Christians; but Paul had got well beyond the influence of such considerations. He was dead to the world and alive unto God. But it is a privilege to suffer with Christ that we may reign with him; Paul knew that his sufferings on behalf of the Church, would be the means of nerving many others for the battle with sin.

"So that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

To finish his course with joy was the aim ever before him. To common men, it would seem very illogical for a man to account for his willingness to undergo bonds and unknown afflictions, by saying that he wished to fulfil his course with joy; but Paul knew of no joy apart from obedience to Christ. John and James little knew what they were asking when they sought for the privilege of being at Christ's right and left hand when he should come into his kingdom; it was really the privilege of being crucified with him; nor did they then understand that a time was coming when they would regard *this* as *the* privilege. Let us like Paul aim to finish our course with joy; which supposes the running of it with all fidelity, perseverance and self-crucifixion. When our life has given the fullest demonstration of the grace of God, then we can finish it with joy.

Though he knows not definitely what is before him, yet it is strongly impressed upon him that he will not again meet here below those whom he is addressing. He takes them to record that he is pure from the blood of all. The special reason for saying this, is the fact that grievous wolves were afterwards to enter in, and that even from among themselves should arise teachers of error, and many would be seduced. He takes them to witness that these things are not due to any negligence or unfaithfulness on his part. Paul felt that the time of his life preceding his conversion might suffice for the deadly war waged against the best interests and hopes of mankind; he could not bear the thought that he should now at any time fail of doing all that he might do for their salvation; he was determined, by the grace of God, that no man at the judgment should have occasion to say to him, If thou hadst been more outspoken, more earnest, more persistent, more loving, more holy, I might have been won. What an awful thing *not* to be pure from the blood of all! These elders knew that during the three years Paul had spent with them, he had ceased not to warn every one night and day with tears; every one; the elders were to remember this example, and *thus* watch. How far was Paul from resting content when he had led a man to Christ. He looked upon a converted soul as a ship that has received her true master and who sets sail for a distant port, through perilous seas. Paul knew the tendency of men to lose their first love (Rev. ii. 4).

But Paul has words of cheer for them:

"And now, brethren, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them that are sanctified."

The best of all is, God is with us; so said Wesley; and so undoubtedly thought these elders of the Ephesian church. They were not to despond because days of trial awaited them, but get ready for the trial by taking to their hearts the gracious words of Christ. The word, believed on by them, was able to build them up, even though they should be as persistently annoyed as the Jews in the days of Nehemiah engaged in building the walls of Jerusalem were. Men glory in the power to build pyramids, and towers, but the word of God is silently rearing an edifice that shall overcanopy the continents of earth and survive the wreck of time. Paul loves to speak of the redeemed as "sanctified." Shunned and despised by men, the time draws nigh when it will be seen that this and only this is blessedness, to have an inheritance among Christ's sanctified ones.

It is a capital "order of exercises" which Brother Crafts gives to the teacher's preparation for the lesson: (1) pray; (2) read; (3) commit; (4) think; (5) consult help; (6) adapt; (7) illustrate; (8) pray.—*Advance.*

You must go right up to the smallest sin, look it in the face, and say, It is not you that will overcome, but Jesus Christ; you are stronger than I am, but He is stronger than you. And God will give you even to-day the victory over that sin.—(*Anon*).

THOUGHTS.

A CORRESPONDENT draws our attention to the words, "that every thought may be brought into captivity to the obedience of Christ," and asks if we think this a possible experience for those who, by force of circumstances, are much mixed up with the world, *in* it, though not *of* it.

The question arises, Are the circumstances here referred to, of the Lord? has he ordained them? The Hindoo who becomes acquainted with the Gospel, finds himself in circumstances that strongly oppose anything like a confession of Christ. These are not of the Lord, but of sinful man; and if he resolves to be loyal to his convictions, he will be compelled to make his way out of these circumstances, or to act independently of them. One is our Master, even Christ; and no obligation remains such unless it has his sanction. We are assured that no temptation shall take us that we shall not be able to bear, or from which there shall not be a door of escape. If it is the will of the Lord that one of his people should have a good deal of intercourse with the world, it is evident that there is grace available for this person, fully equal to the difficulties; divine help of just the kind and to just the degree needed.—If we look now to the passage quoted by our correspondent (2 Cor. x. 5) we see that Paul is speaking there of an actual experience. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Not carnal, but mighty; implying that if they were carnal they would be poor and weak. They are not such as the wisdom of man would supply; but such as are furnished when, despairing of self, we turn to the Lord and put all our trust in him. We shall encounter many imaginations of men, many reasonings and arguments and unscriptual notions; but trusting in the Lord we shall have victory, and under the simple exhibition of Gospel truth, many will be compelled to give up their vain ideas and yield themselves to the guidance of the Spirit. It is true, however, that we cannot expect to overcome the vain thoughts of others, unless our own thoughts be in subjection to Christ.

Now here it is necessary to call attention to what constitutes the sinful element in thoughts. Sin consists in the mind's assent to what is evil. While it is true that our thoughts will always get their character from the dominant principle of the heart, it is also true that our power to control them is limited. The mind of each mature person is an immense repository full of all conceivable things; like a library with all sorts of books in it; as clouds flit over the sky so thoughts are coursing each other through the mind. It is the business of the renewed mind to judge these; to favour the good and disfavour the evil. If there is complacency in what is wrong, or desire for it, then sin is germinant (Jas. i. 14, 15). For instance, some person has grievously wronged you; the thought of that person laid low upon a bed of sickness, or afflicted in some other way, presents itself to your mind; if Christian love is not reigning in your heart you will have pleasure in such a thought, and this will be sin. But let

us suppose that the mind always disfavours the evil, yet finds itself unable to banish it; the very efforts made to extrude the bad thoughts, by the very nature of the case, only secure to them more fixedly the mind's attention. For instance, some blasphemous expressions that you have overheard, recur to your memory; or some scene, offensive to delicacy, presents itself to your imagination; or something derogatory to Christ mixes itself up with your thoughts of him. What then? Many get into great unhappiness and darkness because they fail in their endeavours to banish such thoughts; they conclude that they are without the Spirit of God, and are under the control of Satan. Their mistake is, that they are working in one direction and the Spirit of God in another. The Spirit of God will give them the victory by faith, and not otherwise; faith that Christ understands the situation perfectly, knows our heart, its aims and wishes, and does not reproach us for failing to banish that which we cannot banish. As soon as the soul comes to this understanding with Christ, treats the bad thoughts as foreigners, refuses to be unhappy on account of them, immediately they disappear. Faith is always victorious, here, as everywhere. There must of course be the conscience void of offence towards God and towards man; the assurance that we, with all our powers, are given to the Lord.

The question, if every thought may be brought into subjection to Christ, is simply the question, if we may be led by the Spirit at all times in all things. Of this we have no doubt. The Spirit is with us for this very purpose, and He is fully equal to what He undertakes.

GLEANINGS IN "EPHESIANS."

Of whom the whole family in heaven and earth is named. iii. 15.

It is one family. The redeemed are a great host in heaven; there is a lesser host on earth; but it is only one family. He that believes on Christ becomes a member of this great family. When a child is born, how interested are all the members of the family; how eagerly they wait to see the babe; every member of the family is enriched; every brother, every sister has a new brother, a new sister; and love springs up anew in every heart. And is there less interest in that great family that gets its name from Christ, when another soul enters the kingdom, and another immortal being is added to the great brotherhood of the redeemed? And there is no fear that the Benjamin will steal away from them any portion of the Father's love; on the contrary they expect the the convert to assist them to comprehend the mighty love of Him who is all in all to each. Oh let us walk worthy of this great family. Let us bring no reproach upon the family escutcheon. The honour of the family is committed to each member.

Strengthened with might. 16.

That is, with His might. It is His might brought into the believer that makes him strong; taken away, he is as weak as ever. See this illustrated and made visible in Samson. How many err with regard to this, and suppose that when they have been strengthened then they have strength in themselves.

By his Spirit. It is the Spirit that brings to us the might of Christ. The Spirit unites us to Jesus and keeps us united. When led by the Spirit we have this power. Nothing more deeply grieves the Spirit than self-complacency, praising self for what the omnipotent Spirit has wrought in us and by us.

That Christ may dwell in your hearts by faith. 17.

Sanctification is by the word. It is by faith. It is by the Spirit. These three are one in operation. There is no faith without the word, or without the Spirit. The word does not reach the heart without faith on our part or without the Spirit. But where the Spirit goes Christ goes. See Romans x. 8-10. The throne that Christ seeks is the believer's heart. Heaven cannot satisfy him without this. By faith he is received, by faith he abides. In order to exercise this faith, we need to be strengthened by the Spirit to resist the teachings of unbelief. By faith in what? In his promise to abide there. But this same faith subjects all our being to his will. The assurance (rising even to consciousness) that all the power needed for the doing of his will is with us, and the understanding of the way in which it is available, take away all shrinking and make us happy to do that will. "Where dwellest thou," said John's disciples to Jesus; and he said, "Come and see." And if one ask him now, must he not say that he dwells in in your heart, oh believer? Isai. lvii. 15.

Epitome of News.

Saturday, June 19.

—*Bombay Gazette*; a Merchant: "If the Government has all along been so hard up that it has been obliged to leave its European poor to be treated when sick in any old shed, where did the money come from for the palatial house at Gunnesh Khind, for the highly useful Hydraulic Lift at Hog Island, and for the very remunerative Elphinstone and other properties? Where also did the money come from for the palaces the clerks in public offices now work in, and even the handsome stables (which have never been used) provided for the horses of these same clerks and others!"

—The Rev. Mr. Shirt, C. M. S., Kurrachee, gives fortnightly lectures to the educated Natives on religious subjects.

—Messrs. Lawrence and Co., of Liverpool, are closing their Bombay house.

—*Englishman*: "On Saturday evening the Home for the training of nurses, which has been built in memory of the late Lady Canning, was opened by the Bishop of Calcutta. A short religious service was used. In a brief address, the Bishop alluded to the gentle and loveable life of her whom the Home is meant to commemorate, pointing out how that life had no unfitting memorial in the establishment of an institution which had for its object the preparation of women for an active work of Christian love and nursing the sick. He hoped that from the training received in that Home, those sent out by it might go to their work, not only skilled in its practical details, but also moved by a sense of its sacred character, and thus would enter on their duties not as a mere routine business, but as a labour of earnest love."

—"A deputation of ministers from the Calcutta Missionary Conference waited upon the Commissioner of Police yesterday, to ask his interference to check the open and disgraceful vice now prevalent in Joratalao Street and its neighbourhood. The evils there existing have reached a magnitude of glaring and unconcealed profligacy, so as to be a reproach to the city.

The Commissioner promised to do what lay in power.

—*Pioneer*: "We have been favoured with the loan of a stone celt, or hatchet head, picked up in the Nerbuddah Valley near Jubbulpore. In shape it is conical, and measures 3·95 inches in length by 2·3 inches in width at the broadest part. It further bears evidence on its surface of having been ground to its present shape, and has a remarkably well-defined edge. The material is a tough trap rock, or green-stone—certainly a very unusual substance for stone implements of any kind. Flint flakes, cores, and a large celt have been found on a hill at the back of the European rifle-range at Jubbulpore."

—*Statesman*: "At Secunderabad, last Monday, a man of the 107th Regt., John Miller, was playing with a little pet mungoose, and on endeavouring to catch the creature, which had run into a hole, he was bitten rather severely in the left hand. Under the impression that he had been bitten by the mungoose, Miller made light of it, and it was with some difficulty that he could be persuaded to go for advice and treatment. The wounds were freely cauterised at the hospital and he returned to barracks in the best of spirits; but was brought back an hour afterwards in a dying state, and expired a few minutes after his admission into hospital." It is supposed that he was bitten by a venomous animal.

—A Mr. Carstairs committed suicide at Tutacorin.

—Madras paper: "On Sunday evening last, Krishna Rao, a Brahmin belonging to Nellore, was baptized at the Free Church, Esplanade, Madras, by the Rev. Mr. Stevenson. The young man is about 24 or 25 years of age. He was educated under the Rev. Mr. MacMillan at Nellore, and passed his matriculation examination. Krishna Rao, while studying the Scriptures in school, seems to have been impressed with the doctrines therein inculcated and expressed himself willing to embrace the faith. Although his friends, some of them high in the service, endeavoured to dissuade him, Krishna Rao was firm in his determination. He does not, we believe, at present intend to enter the mission."

—A marble bust of the late Dr. George Robert Ballingall, Professor of Surgery in the Grant Medical College and Surgeon to Sir Jamsetjee Jeejeebhoy Hospital, has now been placed in one of the niches of the Grant College.

—The early extension of the Railway from Ahmedabad to Ajmeer is called for by the Bombay Chamber of Commerce in a Memorial to the Secretary of State.

Monday, June 21.

—The *Rock*: "There is now to be seen in Pall-mall, at Wallis's French Gallery, a most extraordinary portraiture of the Christ, by Gabriel Max, a modern German artist, which our readers will know of, and are begged haply to go and see for themselves. It is the face of the dead Redeemer, much like that on the kerchief of Veronica, but with closed eyes. However, as one advances, the eyes appear to open gradually, until the spectator is arrested with their mournful and pathetic gaze; this lasts till he gets quite close, when the eyelids are again fast shut in the calm sleep of death. The effect is miraculous in appearance, and illustrates well the trick of winking Madonnas so frequently heard of. Neither is this all the wonder of Max's picture. It appears to be painted on a square of the coarsest canvas, nailed to a board; and this is so cunningly imitated, with a microscopic fidelity, that no one would believe it was a flat piece of painting without touching it. Zeuxis in old time drew not a more marvellous curtain whereby to deceive Apelles."

—The toughened glass of M. de la Bastie has just made its first appearance in a public exhibition at the agricultural show of Avignon (Vaucluse.) The visitors pressed around the rail, which was insufficient to protect the specimens from the experiments each person wished to make on his own account; neither knocks with stones, blows with walking sticks, nor even digs with boot heels being spared. Consequently, no decision of the jury was received with greater approval than that which awarded to the inventor a gold medal and diploma of honour.

—The Rev. T. J. Scott, of Bareilly, writes from London to the *Lucknow Witness*: "Moody preached from the word "compassion," so commonly found in the New Testament. The sermon was simply a series of incidents from the Gospels, illustrating the compassion and tenderness of Jesus. The preacher began by saying, "If I were an artist I would draw some pictures to-night." With a voice somewhat hurried, inclined to a pathetic monotone, he *was* an artist, and few could have drawn the pictures better. *They* drew tears from eyes unused to weep. I saw somewhere a criticism in the *Saturday Review* to the effect that from an æsthetic stand-point the influence of Mr. Moody's preaching is bad on the pulpit, because so uncultured and rude, as a model that will induce imitation. Eating a few slight errors in grammar and pronunciation, that sermon was the work of a master, and many a pulpit of boasted culture may find in Mr. Moody a superior and instructor. I have heard him since, and there is nothing in his *manner* or *matter* that need offend the most refined taste. His efforts are simple, earnest, pure, full of touching illustrations, full of Jesus."

"Scepticism is confounded. Men have been saying that Christianity is losing its power over the masses, and that the cultured can no longer receive it. But here the simple "old, old story of Jesus and his love," as told and sung by simple unassuming men, moves all London high and low. The unbelieving Press jeers and sneers and can't understand the matter. The *Saturday Review* fairly raves with anger, but the people heed it not—while Jesus of Nazareth mighty to save passes by. It is really wonderful to behold. After all that has been said about an effete Christianity, we see

that the sense of *moral want* in man, late in the nineteenth century, is what it was ages ago, and men in masses learn to love and trust Jesus just the same to the saving of their souls, all of which is confounding the sceptics, especially when the movement is led by men apparently so inadequate as 'Moody and Sankey.'"

—Dr. Cornish says, "With regard to the habit and mode of living of the 127 officers of the Staff Corps dying in the last twelve years, the following particulars have been ascertained: Temperate, 70; intemperate, 29; not known, 28; total, 127. The average age, at the time of death, of the 70 officers of temperate habits was 42·7 years; of the 29 intemperate, 37·4 years; and of the 28 whose habits were unrecorded, 39·7 years; from which we may observe the degree in which intemperate habits in India tend to shorten the average duration of life."

Tuesday, June 22.

—A writer in the *Bombay Gazette*, pleading for a Leper Asylum, says: "Such native gentlemen as are not entirely away from the influence of Western thought with reference to endowing charities, would do well to consider for a moment the crying wants of blood and flesh like their own before they give away large sums of money for raising fresh huge piles of ornamental stone for idol worship when there is no lack of their kind in Bombay, as also for perpetuating charity boarding houses to feed strong and healthy religious mendicants, the very depositories of sloth and vice. No notice seems to be taken by any one of the decent disposal of the Hindoo leper dead. The Christian and Mahomedan communities have their own arrangements for this purpose. The Hindoo lepers carrying their dead from the Dharamsala is a sight not only pitiable, but reflects on the Hindoo community."

—There are said to be 60,000 released convicts in Oude.

—Several gangs of dacoits have been tried and variously sentenced at the Tanna Sessions just held.

—*Times of India*: "The proposed exploration of New Guinea by a party from Sydney is likely to be a most complete and satisfactory one. The expedition is undertaken entirely at the expense of Mr. W. Mackay, who has purchased the barque *Chevert*, of 314 tons, carrying two six-pounder brass guns and a sufficient supply of small arms for the crew, which numbers twenty, all told, exclusive of a doctor. Mr. Mackay will be accompanied by Captain Onslow, R. N., Messrs. Master and Brazier, naturalists, Messrs. Pettard and Spalding, zoological collectors and taxidermists, and Messrs. Reading and Dingwall, botanical collectors, the last two gentlemen being sent at the expense of Sir William MacArthur. A steam-launch, a surf boat, and three other boats are to be taken, and parts of the ship have been specially fitted up for the accommodation of the scientific gentlemen to prepare their specimens in. A public meeting has also been held in Sydney, at which it was resolved to memorialize the Home Government to annex the island."

—The *Poona Observer* says that 43 persons, belonging to different villages in the Deccan, have been sentenced to various terms of imprisonment for attacks upon the Marwadis.

—On Sunday week Simla saw an unusual sight—four native converts, a man and three women, were baptized and publicly received into the Christian Church.

—*Advance*: "Scoundrelism of the press has received one useful rebuke. For a foul and hideous libel upon a lady of unblemished character, written up for sensational effect, the editor of the Chicago *Times* was sentenced last week to damages of $25,000. So far, so good. The *Tribune*, in an article on the subject, expresses the apprehension that 'this large award will encourage a great many persons to bring vexatious libel-suits against newspapers here and elsewhere.' We trust it will. The fear is a wholesome one."

Wednesday, June 23.

—*Bombay Gazette*; Allahabad, 22nd: Telegraphic information received from Sir Douglas Forsyth at Simla to-day states that the King of Burmah has offered an explanation of the circumstance under which he received Leeseetahi, the Chinese general, with honour. The King has since executed a formal agreement guaranteeing the entire independence of Western Karennee for ever.

All probability of hostilities is therefore at an end.

Sir Douglas will remain in Burmah until the receipt by Government of detailed despatches and the receipt by himself of Government orders thereon.

Mr. T. C. Hope, Collector of Surat, has been appointed to the Legislative Council, and comes to Simla immediately.

Jawahir Sing, a noted outlaw, on whose head an appraisement for Rs. 1,000 has for some years been settled, was captured by Mr. Hennessy, Superintendent of Police, Etawah, and Inspector Arratoon, on the night of the 19th instant. One of his gang was shot dead by Mr. Arratoon, the other escaped. This outlaw was a scourge in the Gwalior territory.

—On the Indian Railways 9 passengers were killed in 1872, 13 in 1873, and 13 in 1874. 70 persons were injured last year. The greater number of fatal accidents occurred through getting out of the carriages whilst they were in motion. The percentage per million in both descriptions of accidents is 1·79 and 1·59. There were 13 railway servants killed during the year 1874 from causes over which they had no control and whilst employed on trains in motion and 41 were injured and 93 were killed whilst similarly employed, and from their own incaution or misconduct and 142 were injured. These figures do not compare disadvantageously with those of the previous year. During the year 63,138 servants were employed on the trains, the train mileage was 17,982,403, and the total number of servants killed or injured amounted to 253. Besides the accidents recorded, 133 passengers or intending passengers died from causes entirely unconnected with the working of the railways.

—A Brahmin lad, who had come all the way from Tinnevelly, was, we learn, baptized in All Saints' Church, Bangalore, a few days ago. Though none of his relations are in Bangalore, yet he was for some time put to much trouble, but, nothing daunted, he boldly continues to follow his new faith. His wife at Tanjore is reported to have committed suicide on hearing of his conversion.

—The *Friend of India* says that Rs. 12,000 has been raised in the Punjaub to induce Dr. Leitner to retire.

—*Poona Observer*: "Before Her Highness Jumnabaee left for Baroda, she made a vow to feed two thousand and one hundred Brahmins in the city of Poona, and since Saturday last Brahmins are fed in Sanwar Peit. About three hundred are fed daily, each Brahmin, in addition to the feed, receiving eight annas."

—Mr. Clements Markham is anxious that the word Cinchona should be spelt Chinchona. As a general rule, we think that new spellings are the worst spellings, for they introduce confusion.

—*Times of India*; Cochin: "The Roman Catholic Syrian bishop, John Elias Mellus, continues to be a thorn in the side of the Vicar Apostolic of Malabar. This rev. gentleman was recently sent to Malabar by Joseph Audu, the Syro-Chaldean Patriarch of Babylon, and since his arrival several churches have seceded from the jurisdiction of the Vicar Apostolic and gone over to him. He has been already excommunicated by the Vicar Apostolic, but the thunders of the church do not seem to frighten him away. His adherents are increasing numerically, and what they say is that it is not denied that he has come to Malabar under the orders of his immediate superior, the Patriarch, and if the Patriarch has done wrong, it is he, and not Mellus, that should be punished by excommunication, &c."

—A Native correspondent, writing to a Guzeratee contemporary from Hyderabad, Deccan, says: —"The foundation of the magnificent buildings belonging to the Spinning and Weaving Company started in this capital have been laid already, and the work of erection is rapidly proceeding. The site chosen is in the vicinity of the extensive sheet of water known as the *Hussein Sagar*. The more intelligent of the Hydrabadees are highly pleased at the anticipated benefits resulting from the employment of steam power in the production of cheap and durable cloth. The mass of the people, however, think differently, and have already betrayed their fears regarding the novelty of the experiment and the questionable means employed to ensure its success. Twenty-one human corpses, say they, have already been buried in the foundations, and apprehensions are seriously entertained that an equal number of sacrifices will be needed to propitiate the steam-god and induce him to work the machinery."

—*Indian Statesman*: "During the squall last evening, between 5 and 6 P. M., a prow, in which were about eighty coolies, who had been discharging coals on various vessels, capsized, and twenty of the men were drowned. The rest were rescued by a dubash boat, which happened to be passing when they were thrown into the water."

—A contemporary says that Pius IX. has filled St. Peter's chair for the fnll term of twenty-nine years, being four years longer than St. Peter himself is said to have done. Our Romish friends are too modest; not four years merely but twenty-nine years more than Peter ever filled it. In St. Peter's day this chair was only dimly visible in the far future of prephecy.

—*Christian Tower*; Rangoon: "Four special meetings have been held during the past week in the Literary Society's Hall, York Road, by Messrs. Soltau and Stevenson of the China Inland Mission, who stay here for a few weeks previous to opening a new mission at Bhamo. These services have been well supported by the various sections of the Church, and the public at large. Much interest is manifested by the hearers in the speakers, who preach a clear, simple Gospel, in a faithful, earnest, and attractive manner, to the conversion of souls, and to the edification of God's people, who are stirred up to seek and expect much blessing as the result of these efforts, which are to be (D. V.) continued.—Will not all unite in prayer for *a revival?* At the united prayer meeting, held as usual, at the Baptist Chapel, on Wednesday evening, May 26th instant, Mr. Soltau gave a deeply interesting account of the Revival work in London, some portion of which he was privileged to witness, describing it as a deep, spiritual work of salvation, devoid entirely of the unhealthy excitement often seen at such times; one noticeable feature of the work being, that persons returning from the various services carry the seed of Revival, like the birds, to distant places, where it brings forth fresh fruit, to the joy of sinners, and the glory of God. May this be the experience of many in this town, is our earnest desire."

Thursday, June 24.

—*Overland Mail*, June 4th: Lord Hartington's resolutions upon reporting and strangers in the House have been defeated, and a Government resolution, depriving individual members of the power to exclude strangers, carried. 254 votes were given for the Government, against 147.

Government opposed Mr. Crawford's Irish Land Amendment Bill, and were supported by 301 votes to 151.

Sir Robert Phillimore has decided that the Court of Admiralty has no power to order the Secretary of State for India to distribute the remainder of the Kirwee and Banda prize money.

The Railway Accident Commission is sitting.

The five cabinet-makers who were imprisoned for picketing have been honoured with a demonstration and purses on their discharge. Professor Beesly presided.

There have been numerous heavy failures this week connected with the iron trade.

—*Bombay Gazette*: "Our telegram from Rangoon confirms the reports from other quarters that Sir Douglas Forsyth has scored another diplomatic victory. The characteristic feature of all this Envoy's peaceful triumphs is that he goes to a foreign capital, sees, and conquers, settles all difficulties, pleases the foreigner and is greatly pleased himself, and then returns home to give an account of his success; after which all goes on exactly as it would have done if the fortunate Envoy had never even set out on his journey."

—There has been a fire in Simla destroying Rs. 60,000 worth of property.

—A sale of cigars and cigarettes belonging to the late Earl of Yarborough took place on Monday, May 31. There were 10,000 cigars offered for sale, and they realised £800 or about 1s. 7d. each.

—*Times of India*: "While the Hindu residents of Tanna were zealously engaged in celebrating their customary rites for propitiating the cholera-goddess, a shower of rain came down with such unexpected force that the huge blazing pile round which they had been making merry was reduced in the twinkling of an eye to a heap of damp ashes and wood. As the ceremonial was got up at the expense of about Rs. 3,700, the chagrin of the devotees at this untoward occurrence is better imagined than described. Unfortunately the wiser heads amongst them have pronounced it unacceptable to the implacable goddess, and so a further outlay will have to be incurred by the Tannaites to remedy this defect."

—The line of the B. B. & C. I. Railway has been washed away between Keem and Panowlee.

—*Times of India:* "We regret to hear of the death of the Rev. Mr. Killick, on board the steamer *Europa*, which arrived in harbour on Sunday last. The deceased died very suddenly, evidently from sunstroke, four days before the end of the voyage."

—A Smyrna correspondent of the *Levant Herald* writes on May 25th :—"Some particulars have at last come to hand regarding the late earthquakes in the district of Ishikli. It appears that hardly fifty houses are left standing in the whole district. At Zivril, a village of some 2,000 inhabitants, and noted for industry, not a house escaped, and nearly five hundred bodies were dug out of the ruins. In the town of Ishikil, several hundred persons perished, and, out of above a thousand buildings, only fifteen houses and two mosques are left. Amongst the villages that suffered less severely are Carayapli, Sevasli and Yaka. At a short distance from Zivril the earthquake produced a fissure in the ground, from which there now issues a spring of hot water."

—*Bombay Gazette;* Allahabad : "A discussion has been raised here relative to the legality of the attachment of the salaries of subordinate Government officials by Small Cause Courts.

—A uniform rate of eight annas per pound will be charged, from the 1st proximo, on all overland parcels to and from the United Kingdom. A similar rate will be levied on parcels for Germany, and certain foreign countries served though Germany.

Friday, June 25.

—The railway engine has entered Indore—but in a rather humiliating way, drawn by 9 elephants and 100 coolies, on a trolly!

—*Times of India;* Rangoon, 24th : "The King of Burmah has granted permission for the passage of British troops through his dominions at any time.

—The steamer *Delhi*, with English Mails, left Aden for Bombay yesterday, 6-30 A. M.

—Deaths last week, 366.

—The steamer *Clive* has arrived in 28 days from Liverpool.

—A young Native Medical Student in Calcutta, having failed to pass the examination, went home and attempted to murder his wife, his mother, his sister-in-law and a Brahmin, and badly wounded them before he was seized.

—A public meeting was yesterday held in the Town Hall to consider measures for improving the condition of the European sick in Bombay. Sir M. Westropp was in the chair. The *Bombay Gazette* says : "The speakers, who were Sir Michael Westropp, Mr. Hamilton Maxwell, Dr. Wilson, Mr. Oliphant, the Advocate General, Mr. Justice Kemball, Colonel Phayre, Dr. Blaney, Captain Robertson, and Captain Henry, showed such sympathy with the wants of poor Europeans who fall sick here and are friendless, and often discharged from the hospital upon the streets in such a state of poverty that they invite disease to attack them again with increased vigour, that it is exceedingly probable that a new building will soon take the place of the present hospital sheds in Fort George, that a fund will be raised which will enable the Hospital Committee to employ European nurses, and that poor fellows discharged from hospital will receive a little assistance to keep the wolf from the door until such time as they can procure employment."

—We have had more than 21 inches of rain in Bombay.

—The *Madras Church Missionary Record* is hereafter to be issued quarterly. The first quarterly number is to appear in August.

Selections.

THE SPIRITUAL MOVEMENT IN LONDON.

(BY A FOREIGNER.)

If it was strange to see the crowds that filled the Agricultural Hall meet there evening after evening, how much stranger to turn to the Opera House, and hear from afar the evangelical hymns sound in full chorus from a place where the gay and brillant world at other times listen to quite other songs, yet where a great many of that class have now gone—partly from interest, partly from curiosity—to hear the gospel of Jesus Christ!

It is difficult to say where Mr. Moody's work in England has made the deepest impression—in Liverpool or London. The proportions are growing to be gigantic, and the earnestness of these well-dressed and well-educated men and women quite overpowering. For all that, the resistance is getting stronger, and many speak with increasing bitterness of the revival preaching. It seems quite immoral in their eyes to excite anybody to warmth on religious matters. It must be a continual source of astonishment to those very sensible people, what takes such a crowd of well informed Church of England Christians to listen to the commonplace preacher and singer. If there is no power of God in what they say, surely it is quite a miracle to see all the daily crowds in the Opera House. To begin with, it might have been said—Oh, it is only poor people, sunk and fallen men and women, that believe in those men! or, These are only religious people, who can stand such sensational sermons! or, It is only curiosity that takes them there!—But now all these sayings are refuted, and thousands are added every day to the number of those who ask, 'What shall we do to be saved?' The increase of ministers is visible and most cheering. At first, chairs were seen empty here and there; now there is not even standing-room for the late comers. The singing from so many cultivated voices is sweeter than we have ever heard it before. Thousands have felt that Christianity has a power of drawing hearts together.

It is altogether wonderful what quietness and order prevail over the whole great work. Look at other meetings of people, how they crush in; see how the churches are filled in Italy by a clamorous and jesting crowd, and compare the reverence, even in the Opera House, of those thousands. If anything could be said with justice against the management, it would be said in some quarters; but Mr. Moody is as fearless as he is wise—he dares to be firm, both with friends and opposers. With all his many qualities united, he makes the man that he is. Others have this or that gift in a higher degree, perhaps, than the American evangelist; but few have ever surpassed him in variety of gifts, and in thinking little of them all, compared to the teaching of God's Spirit. It is my firm conviction that every sincere Christian who listens to him without prejudice, will go in with the work more and more, the nearer it is coming to them.

Surely no such stirring of all classes, in so short a time, has ever been withessed. London is moved to the innermost; just as in the time of our Lord's wandering on earth every man almost asks his neighbour, 'What think ye of it?' The longer it lasts, the wider is the circle extended. Think of thousands and tens of thousands every day, in divers quarters, listening to gospel addresses. Think of thousands of clergymen revived and quickened, of tens of thousands of Christian workers more earnestly pressing on in the battle against darkness, and see the consequences some years hence, before the revival is judged.—*Daily Review.*

SOJOURNER TRUTH.

A friend who lately visited this remarkable person writes the following.

I called to see that notable coloured woman, Sojourner Truth, a few days since in Battle Creek. I was deeply interested in some of her recitals, and in herself. Her nature is a deeply religious one. Long before any conviction of sin (as a moral thing) she was a praying woman. She had heard of God; she wanted to find him. She felt need (not sin) and would go to him and beg, and plead, and persist. In her quaint way, she said she would say, "Now God, I will trouble you till you answer me." At other times, in her extremity, she would put it in this way: "Now, God, just put yourself in my place, and see how you would like to be treated."

In this anxious attitude she went for four or five years. She had no Scriptural knowledge; never heard of Jesus Christ; wanted help (she was a slave all this time) but not pardon; there was a kind of natural religiousness. I asked her if she did not think she was a Christian all this while that she prayed, and seemed to trust? "Oh, law, no!" said she. "My *heart* was wicked; no sense of sin; no Saviour."

After a time came conviction of sin, and then she felt that God was angry with her. She could not pray. Evil spirits seemed to be present to taunt and to tempt her. Her constant cry was, "Oh, for some one to *come between me and God!*" For weeks and weeks this lasted—the soul afraid: under the law; seeking, as by an instinct, a Mediator. She was almost crazy from fear and excitement, until hearing of a prayer-meeting, two or three miles away, she took her baby in her arms and went. The first prayer offered had the name of Jesus in it, and she said it flashed at once upon her mind, "This is the one I want." In her enthusiastic way, she described the joy and peace which followed instantly, and which have flowed "like a river" ever since.

I thought so much as I have noted would be light for somebody; for her knowledge of the plan of salvation and of the dealings of God with the soul, and her personal religious convictions now, are as clear and pure and well defined as possible; and for the way in which her untutored mind, "floating around in God," as she said, "hunting after God," found him at the Cross, is significant.

Her life is to be published this summer, she says. I hope it will be written in the spirit in which it seems to have been lived. She, herself, can neither read or write; but she knows all that is going on, and is full of sympathy for things and people.—*Advance.*

Miscellany.

—To the account of Sarah Robinson, already given, we add the following from the *Advance*, April 29th :

After a few years' sojourn at Brighton, Miss Robinson's family removed to Guildford, and while working among the young roughs of the place, Miss Robinson's thoughts and prayers were for the first time much turned towards soldiers, partly from the old military tastes, but chiefly from the vicinity of Aldershot Camp, and the bad effects the billeting of troops had upon the town. The year of 1862 was a memorable one to her, as that in which for some months she undertook the management of the large Aldershot Mission Hall and Institute for soldiers, in the absence of the lady by whose exertions it was raised. During this time she not only conducted the soldiers' Bible-classes, prayer-meetings, singing classes, mothers' meeting, but was much engaged among the outcast women, who form one of the hideous concomitants of our standing armies, and who at that time used to congregate in colonies of seventy to one hundred together, occupying whole courts or large blocks of buildings, threaded on the inside by long intricate passages connecting the whole. Into these dens she penetrated in the morning, when everything was real about the occupants, no glitter, no deception, no illusions, but real misery, pain, remorse; and when therefore the words said to them are more likely to be felt as real too; whereas, in midnight meetings they are dressed up and terribly excited by drink.

"I was very foolish," she says, "about going into these dens. I walked up and down a long time praying for strength, and feeling wretchedly incapable and without self-control. Even the people in the low lodging-houses advised me not to venture, as I should certainly be insulted. At last I dashed into it, and found it really not so difficult." Many of these sinful, desolate creatures were touched and softened at finding one heart that could love and care for them enough even to come where they were, loving, not loathing; and from all she met with kindness, except sometimes from the old women keeping the houses, who would be very abusive. Often she would return in the afternoon sick and faint from the horrors she had witnessed and the foul atmosphere she had breathed, and be ill for hours before taking the evening meeting or the soldiers' Bible-class.

On one occasion, while seeking a sick woman in one of these dens, she lost her way in the passages, and opening the wrong door found herself in a large, low room inhabited by tramps, thieves, deserters in hiding, and abandoned women. A wild and angry hubbub arose among the motley crew at her unexpected appearance, and one rough-looking fellow jumped up, with an oath, and put his back to the door to prevent her escape. Though very much frightened, her courage and presence of mind never failed her. As much to gain time to think as anything else, she said with great composure as soon as she could make herself heard, "If you will be silent I'll sing you a song you never heard before."

There was an amazed hush at this very unexpected proposal; and with a firm voice she sang a well-known revival hymn,

Will you go to the Eden above?

Her wild audience listened in rapt, open-mouthed attention, while some furtively dashed away a tear at the sweet, innocent words. Little they knew of Eden in their wild, lawless lives; yet do not some echoes of that from which we fell linger in the darkest heart, as murmurs of its sea-home haunt the heart of a shell?

Having calmed them and gained their attention, she explained how she came there, saying she felt she had no more right to thrust herself unasked into their dwelling than they into hers, that she did not wish to be a spy on them, but to come as their friend, if they would allow her. Leave was gruffly accorded, and from that day she never wanted a rough welcome, earning in a few weeks the equivocal compliment, "We reckons you quite one of ourselves." Four of them she knew of as becoming quite changed characters; one a poor girl whom sixteen months after she met in the Refuge, and who asked her to sing

Will you go to the Eden above?

saying she was one of those who first heard it in that low lodging-room, and that she could not get it out of her head, at last feeling forced to give up her sinful life.

Indeed, so successful were Miss Robinson's efforts, and so many and such dreadful cases were rescued by her, that the Refuge could no longer meet the medical expenses, and she was actually asked to desist; the Act by which government Hospitals were established not being then in force.

We are thankful, however, to say that though her work in this case was put a stop to, her heroic example has not been lost. In two of the largest and worst towns of England a number of devoted ladies have banded themselves together for the systematic visitation of the dens of our large cities, thus making Christianity a living reality and a divine power for good in haunts of immorality whose thresholds no Christian foot ever crosses ; and they hope in time to spread the work over all the large towns of England. Hundreds of young girls, led or entrapped into vice, are thus being rescued ; and we believe that if Christian women generally in America, as well as in England, would recognize that great duty, there would no longer be a class of our fellow-creatures set apart for destruction, made in the image of God and redeemed by Christ, to whom we should dare append the awful word LOST, and against whom therefore, as already *hopeless*, *sin is felt to be no sin*. Few men would sacrifice a woman without they felt that she was practically lost already. When will woman rise up, and in Christ's name and in Christ's power make men feel that there is no more a lost woman than a lost man in a redeemed world ?

—Church Miss. Society's Bombay Mission Report. The Rev. J. G. Deimler says : The regular course of the work in the Hindustani Mission has been considerably interrupted by the ill-health from which Catechist Daud Mohkam has suffered since he was stabbed in the back, and by duties devolving on us all in connection with the Africa Mission. But this diversion from a work seemingly unfruitful and often unpleasant to one more hopeful and congenial, served rather both as a relief and a stimulus to renewed action in behalf of the Mussulmans. However, reading and preaching before the hospital, in the town, and in the shop, visits and conversations with individuals in the city, hospital, in shops, and in houses, have been carried on whenever strength and time permitted. Our Tract and Bible shop in the Bhendy-bazaar has proved so far useful as that sometimes single Musalmans came in to buy a book, or to have a friendly talk, and portions of tracts or of Scripture were read, on which occasions some hearers gathered at the door.

Zenana visits have been made regularly by Mrs. Deimler, though almost exclusively among the Khojas and Memons, on which occasion Bible-stories and portions of Scripture have been read, and needlework, &c., has been taught. Mrs. Deimler has made over some of the houses she could not well attend to other Zenana ladies.

Rev. A. Bapoojee :

The Gospel is making some progress among the people of this land, though there are very few outward signs of its advance. The truth is gaining ground without being perceived. The attendance on public preaching is steady, and the hearers are attentive. The spirit of hostility is less than before. Native Christians are not only tolerated but respected, and often their association and counsel is sought by the heathen. The spirit of enquiry is comparatively on the increase. I have witnessed persons buying our Bibles and portions of them simply to search the truth for themselves, and, from my personal knowledge of them, am certain that such books are read. There is also a movement among the professing Christians for earnestness and for real Christian life, as well as a desire on their part to try and bring the heathen into the fold of Christ. May He, who has the hearts and minds of the people in his hand, win them over to His truth.

Rev. A. Squires :

The great dearth of employment presses heavily upon all classes of Hindu society. But a Christian lad or workman without interest or influence, is especially at a disadvantage. With many the fact of his being a Christian is of itself a sufficient disqualification for any employment ; and not a few seem to regard it as the mark of a liberal mind to prefer on all occasions a heathen man to a Christian. But it is not so with all ; and to those who are willing to give Christians, as well as others, a fair chance and trial, our thanks are especially due. This is all we can ask or wish for them. If, under these circumstances, they show themselves worthy of confidence, they will no doubt get on well ; if otherwise, they must bear the consequences.

The Evangelistic agents, both male and female, have carried on their work as usual, though there is nothing of particular importance to report. The daily preaching has been kept up in Nassick by Mr. Goray and the other agents, in spite of the persistent opposition to which they were for a long time subjected. The zeal of the Hindu preachers has sometimes carried then to lengths which probably made them amenable to the law ; but it was thought best to bear quietly all that they did, convinced, as we were, that the issue would ultimately be in favour of the truth ; and so it has turned out. Any show of active opposition has now all but ceased. The attention paid to the preaching of the Gospel, as well as the usual attendance, is gradually improving ; while on the other hand the Hindu apologists, naturally wishing to sustain the interest of their audiences, and finding it impossible to do so either by their attempted refutation of Christianity or their defence of Hinduism, have recently taken to indulging in violent tirades against the Government, Europeans, English traders, taxes, and things in general.

The higher divinity classes have been carried on as well as circumstances would permit. The more advanced division has been studying the Greek Testament, the Miracles, the Church History of the first three centuries, Butler's Analogy, and Bacon's Essays ; while the students in the lower division, besides their ordinary secular subjects, have been learning the Book of Exodus, the Acts of the Apostles, the History of the first three centuries, the Articles, and Dr. Mitchell's Letters to Indian Youth.

Rev. C. F. Schwarz :

Jooneer.—It was stated in my last annual letter that the wife of a shoemaker by profession had been baptized ; this time I am glad to say that her husband has come forward in the course of the year, and, against much opposition, he has openly confessed his faith in Christ his Saviour. Having been the head man of his caste, he is a respectable man ; both he and his wife are old, sincere, and very simple-minded people.

At our last Conference the wish was expressed that I should prepare a History of the Church comprising the first three centuries. The Bishop subsequently recommended "Burton's Church History," for translation, of which I have now a considerable portion somewhat condensed in Marathi manuscript, and I hope the whole of it will find its way in the course of next year to its future Marathi readers, and prove useful.

Rev. W. A. Roberts :

Last year we worked the villages within a radius of 40 miles to the north and west of Malligaum ; this year, with the two Assistant Catechists, I am working within about the same radius to the east and south, while our senior Catechist, Krishnajee, with the Scripture Reader Gungaboa, is preaching in those villages I visited last year. Thus we are aiming at a concentrated and systematic visitation which, we are persuaded, with God's blessing, will be productive of good.

Rev. Shankar Bulwunt :

Mr. Smith, Accountant of the P. W. D. here, while on tour with his officer in the districts of Khandeish, according to his practice in the districts after office work, happened to speak to the people on the Gospel and distribute tracts in the village where the lad, a Golak, had an opportunity to hear the Gospel expounded continually for some days, and he was convinced that Christianity was the only way of salvation, and so he came to Mr. Smith and begged that he might be admitted to this religion. Mr. Smith told the young man to wait till his return to Malligaum in the rains, but in the meanwhile allowed him to stay with his family until their tour was over. The lad agreed to it and lived with Mr. Smith, on whose return to Malligaum the young man had the benefit of a Catechist's instructions for two months or upwards, and was baptized on November 1st, 1874. He lives with Mr. Smith and attends the Marathi School.

Rev. Ruttonjee Nowrojee, Aurungabad :

The number of Native Christians in connection with the Aurungabad Mission is 257, out of whom 100 are communicants.

I can tell from personal observation and experience that 12 years ago there were few, if any, who knew in this part of the country what the Christian religion was ; but I am thankful to state that there are not only hundreds but thousands who know what it is.

My experience of the last 18 years during which I have been a preacher of the Gospel, convinces me that, considering what the Lord has already done, here and there, through weak instrumentality, we certainly have no cause to despair. The work is steadily progressing ; religious inquiry has been excited ; wholesome impressions have been made ; inquirers have been baptized ; and the converts are advancing in spiritual life and vigour.

Rev. Lucas Malloba :

At Deolgaum Raja a grand fair was held, and the number of hearers was so great that the exact number cannot be told.

With the assistance of two Scripture Readers from the Rev. Ruttonjee and six musicians and players from the Rev. Narayan Sheshadree, of Jaulna, the preaching of the ordinary way, as well as by "kirtan," was admirably carried on ; and I feel sure that many a heart received indelible impressions of the precious word of God.

Rev. J. Sheldon, Kurrachee :

The Evangelistic work of the Mission has been carried on by preaching in the bazaars, by lectures, Bible classes, instruction given to inquirers, and the circulation of books. In every respect this has been an exceptional year. The preaching has been more frequent and more widely spread than before. In town and camp, and in almost every available spot, our preachers have proclaimed their message.

Another interesting feature of this part of our work has been the delivery of lectures to the educated classes. At first weekly, and subsequently fortnightly, large audiences assembled to listen to subjects relating to the various religions of India. Each system was traced to its origin, its teaching examined and compared with that of Christianity, and further enquiry invited. The result has been encouraging.

Rev. A. Yarnold, Hydrabad :

There has been one addition to the Church by baptism during the year. The new convert appears first to have been attracted by hearing Christian hymns sung by a stranger passing through the village in which he lived. In conversation with this stranger he was advised to come to the Mission for instruction. He found his way here, and after a probation of about five months was baptized.

—London Missionary Society's Missions in South India ; Report for 1874 ; Tripatore :

Narasingh Rao says that the Brahminical religion never brought him comfort, and that he was always labouring under a load of care. He had a great thirst for an English education, and so attended an English school. The education he received fairly laid the axe at the root of caste. Meeting subsequently with a New Testament, he opened it and read the words, "Let not your heart be troubled ; ye believe in God, believe also in me." In the reading of this God revealed himself to him, and he had a great desire to know more of Christianity. By and by, a friend died, and he was led to ask, what has become of his soul ? is it in heaven or hell ? Then he began to feel the terrible burden of his sin. He became acquainted with Christians, and read the Bible. When he read in the New Testament, "Whosoever shall drink of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life ;" "Come unto me all ye that labour and are heavy laden, and I will give you rest ;" "In my Father's house are many mansions ;" "I am the Way, the Truth, and the Life," the burden was lifted off his soul. He gave himself to Christ, and the more he studied the Bible the stronger became his convictions. To apply for baptism was another trial. But again the New Testament proved useful. He read, "He that loveth father or mother more than me is not worthy of me," and was thus enabled to make up his mind. He was baptized on Sunday morning, May 31st 1874, and now he adds, "I lead a happy life : I am at ease ; my mind is at rest." I am glad to be able to report that he continues firm and steadfast, and by his Christian deportment and bearing has won the esteem and confidence of all who know him.

Salem Mission ; Rev. H. Rice :

As the result of two years' experience in this district as well as in two other districts in which it has been my privilege to labour, during which time I have come in contact with all classes of the people, I am led to the conclusion that there are large numbers of the people who have broken with their idols and given up many heathen customs connected therewith, but who have not yet moral courage enough to come out entirely and confess themselves on the Lord's side. As the people of this country are constituted, if they move at all it must be chiefly *in bodies*, and not to any great extent as *individuals*. It is thus that there are large numbers of people who are secret disciples and who are, so to speak, longing for some reformer to lead them forth to full liberty. I candidly confess, therefore, that while I rejoice in the individual conversions that are made from year to year, my chief hope for the country is in that general movement of the people which, I believe, will sooner or later take place, and which the better spirits among the natives themselves anticipate. When that movement takes place it will be joined by large bodies of people in different places, and then it will be seen, I think, that comparatively speaking a nation has been born in a day.

Coimbatore, Rev. W. Joss :

A family of eight persons was baptized this year in the chapel in Coimbatore. It consisted of a man, his wife, his mother, two sons, and three daughters. In addition to these, two men, four women, and two boys were baptized in Pothanore ; and one man and one woman were baptized in Pattakaraupalliam, making a total of eighteen converts from Hinduism baptized during the year. The baptism of the family first mentioned was a subject of interest to myself. The head of the family is an intelligent man, and is the head accountant in the Engineer's office in this town. He had been an inquirer for several years. He had frequent conversations with our native agents about the truths of Christianity, and often read portions of the Bible, Christian tracts and hand-bills. He was induced, however, to inquire still more earnestly into the nature and importance of the doctrines of salvation, by some remarks made by Mr. Rouse, a Christian gentleman who has since left for England, in a few conversations he had with him. From that time he frequently invited the Rev. A. David and Mr. Solomon to his house to converse with him on religious topics, and to pray with him and his family, and he often attended the services held in the chapel on Sundays. I had a few conversations with him, in which he manifested a very fair acquaintance with the Gospels, and the general doctrines of Christian truth. But from reasons arising from his family connections he postponed his baptism to an indefinite time. Mr. Moonoosawmy, the assistant surgeon in Pollachy, who is a member of our church there, came to Coimbatore on business in December, and while he was here he paid Mr. Ramasawmy a visit, and obtained his consent, and that also of the members of his family, to be

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baptized at once. We had therefore the pleasure of seeing the whole family, at our usual week-evening service, professing their faith in the religion of Jesus Christ, and in Him as their Saviour ; and we were forcibly reminded of some of the scenes recorded in the Acts of the Apostles.

Bangalore ; Canarese Church :

Four persons were received into the fold of Christ from heathenism during the year. The *first* is a Brahmin widow. She lives in the village where the Christian female who distributes the Word of God lives. It was chiefly through her instrumentality she was brought to the knowledge of the truth. Becoming ill, she came to Bangalore in May last for treatment ; and before she went back she fully accepted the Physician of souls, and received baptism. Her name is Ramakka. The *second* baptism was that of a young man, an overseer in one of the coffee plantations. He by chance purchased a copy of the New Testament in a school room. This affords a striking proof of the power of the Word of God. When he began to read the book, he was jeered at by his associates. But he was not discouraged ; he studied it, he appreciated it, and by the Lord's blessing determined to profess his faith, came to Bangalore and was baptizod. The *third* was that of another young man in the employ of a lady in another plantation. The *fourth* is the daughter of Ramakka.

Bellary :

Eight persons have been baptized, one of the Moodliar and one of the Chetty Bulgavandlu caste, two Canarese shepherds, two Madigahs (pariahs) from Cottagara, and two others. The Canarese shepherds are from Chicka Oojenie, and were brought to a knowledge of the truth by the efforts of one of our Christian men who lives there, and who is greatly persecuted for his religion, and particularly for the zeal which he manifests in setting forth the claims of Christianity to his heathen neighbours.

Cuddapah :

It had been the custom for some time previous to this (1840-1843) to make visits to the Cuddapah gaol for the purpose of preaching to those who were confined there. Among the prisoners then undergoing the period of incarceration was a man of the *Mála* caste from Rudravaram, now belonging to the Kurnúl District, who apparently received the Word with joy ! After his liberation he testified this by making known to his friends and neighbours the joyful tidings he had heard in Cuddapah. In after years this led to several families in that village, who were soon joined by others in different places in that neighbourhood, renouncing idolatry and enrolling themselves as Christians. Thus commenced the work of God among the *Málas* of this and adjoining districts.

—Nundial ; Report of a Native pastor :

" I met a young man in this village who some years ago used to come to me for Christian instruction. He seemed glad to see me, though at the same time he looked all around fearing he should be observed talking with me. On my asking him the cause of his fear, he said that there was an influential man in the village who had done him much harm, and who watched him continually. Having got him to go with me to some distance out of the village, he gave me the following account of his troubles :—' The pains you took,' said he, ' in instructing me in the truths of Christianity, and in teaching me to read, have not been in vain. After returning to my village I have been in the habit of reading the books you gave me, and have always strived to shew others the way of salvation through Jesus Christ ; for I believe in Him alone as my saviour, and have forsaken idolatry. Some who have heard from me about the folly and sin of idolatry have abstained from going to the temples or observing the usual feasts. These things, however, having come to the knowledge of the head-man of the village, he sent for me to his house and said, You are of the same caste with us, you have often eaten at my house and associated with my people ; how is it that you have taken a liking to Christian books ? You talk about them to others and turn their minds from our religion. I want you now to give up reading such books, and to have nothing more to do with Christians. I replied, that there was nothing bad in the books I read, and that I could not part with them. Upon this he uttered threatening language towards me, and said I would rue the day I began to have a regard for the Christian religion. Soon after this, during the Mohurrum festival, I was beaten by some persons, who I believe were instigated to ill-treat me by this man. This was not all. I had to answer a suit against me in one of the subordinate Courts for a sum of money which it was said I owed a certain man, who produced a bond alleged to have been executed by me. The bond was a forged one, for I had never borrowed the money. A host of witnesses however swore to my having signed it, and as my statements went for nothing, the suit was decreed against me ; and not having the means wherewith to meet the demand, my fields were attached and sold in execution of the decree. In other ways, too, I have had to suffer much distress. God, however, has not forsaken me. I support myself and family by manual labour. I still hold to the truth of the Christian religion. I read and pray in private, for I still fear the man who has behaved so cruelly towards me. God, I am persuaded, will ultimately deliver me out of my distresses ; and I hope it will not be long before I make an open profession of my belief in Jesus Christ.' "

—The late Prof. Moses Stuart, one of the best American scholars, after having been addicted for thirty-five years to the use of tobacco, broke himself off the bad habit and wrote these words, which should be pondered by every smoker and chewer of the weed :

" I do not place the use of tobacco in the same scale with that of ardent spirits. It does not make men maniacs and demons. But that it does undermine the health of thousands ; that it creates a nervous irritability, and thus operates on the temper and moral character of men ; that it often creates a thirst for spirituous liquors ; that it allures to clubs and grog-shops and taverns, and thus helps to make idlers and spendthrifts, and, finally that it is a very serious and needless expense ; are things which cannot be denied by any observant and considerate person. And if all this be true, how can the habitual use of tobacco as I mere luxury, be defended by any one who wishes well to his fellow-men, or has a proper regard to his own usefulness ?"

TELEGRAPHIC NEWS.

London, 18*th June* : The recent intervention of England and Russia at Berlin has been interpreted at St. Petersburg as a rapprochement between the two countries.—The following houses have suspended payment : Young, Borthwick & Co., bill brokers ; John Strachan & Co., Bishopsgate Street ; J. C. Fowlie, Leadenhall Street ; John Anderson & Co., Philpot Lane ; J. P. Westhead & Co., Manchester, besides other minor failures.

19*th* : The Commons have been engaged in a debate upon English influence at Constantinople. Several members spoke gloomily of the present condition of Turkey.—The Hon'ble R. Bourke, Under-Secretary for Foreign Affairs, has confirmed Marshal MacMahon's award on the Delagoa Bay Question which is favourable to Portugal.—The Sultan of Zanzibar has been much fêted.

Paris, 19*th* : The French Assembly has voted the University Education Bill, which substantially confers upon religious faculties the power of granting degrees, hitherto a monopoly held by the State.

Madrid, 19*th* : General Jovellar has resumed active operations against the Carlists in central Spain.

Rome, 19*th* : The Italian Parliament has been prorogued.

London, 21*st* : A circular issued by Prince Gortschakoff, on the 20th of May, explains that the object of the continuation of the Conference on the usages of war at St. Petersburg is not to conclude an International Treaty, and that invitations will be sent when all the Governments have replied to the circular of September last.

Rome, 21*st* : His Holiness the Pope, in replying to an address from the nobles of Rome, said that the rumours lately current of a reconciliation between Italy and the Vatican were undeserving even of mention.

Hongkong, 21*st* : The American Consul and his wife have been insulted by soldiers at Chinkyang. A disturbance followed, which, however, was subsequently quieted. The American and English Consuls at Swa-tao, Messrs. Seward and Medhurst, have proceeded to Chinkyang.

London, 22*nd* : In the House of Lords, last night, a motion, which was eventually negatived, was brought forward for the production of copies of the correspondence that has taken place between the Home and Indian Governments relative to the effects of the competitive examinations for the Civil Service, the Duke of Richmond stating that the correspondence on the subject was still proceeding.—In the House of Commons, Lord George Hamilton, replying to Mr. Dalrymple, said the Secretary of State had not yet taken any decision respecting the application of more favourable leave rules for the Unconvenanted Civil Service, and that a definite opinion must previously be received from the Indian Government, whose despatch on the subject would shortly be sent.—Her Majesty the Queen received the Sultan of Zanzibar yesterday at Windsor.—Lewis Stewart, St. Mary Axe, has suspended payment.

London, 23*rd* : The announcement that Messrs. Moody and Sankey intended to preach at Eton, gave rise to a debate in the House of Lords last night, and has created much public stir. At the last moment the governors of the school prohibited the visit of these revivalists.—The following promotions have been gazetted:—Major John Charles Le Quesne to be Lieutenant Colonel and Captain John Cavendish Arred to be Major in the 12th Lancers ; Captain Edward John Machell to be Adjutant in the Royal Artillery ; Major Patrick Brown Lucas to be Lieutenant Colonel and Captain R. W. Davies to be Major in the 10th Foot ; Major Rowley W. Hinxman to be Lieutenant-Colonel of the 60th Rifles.—Obituary : Viscount Molesworth.

Berlin, 23*rd* : The German Government has addressed a Note to Belgium, cordially thanking the latter for the Duchesne investigation and the supplementary penal legislation which it is proposed to adopt.

Paris, 23*rd* : In the Assembly yesterday the Public Powers Bill was read a second time.

London, 24*th* : The Treasury Estimates, which have just been issued, show that additional votes are required for the Civil Service and the Revenue Department of £260,000 and £1,122,600 respectively.

PASSENGERS SAILED.

Per Str. *Lombardy*, 18*th* (additional) :

For Southampton.—Mrs. Henderson.
For Brindisi.—Mr. Behrend, Mr. Cassum Samjee, and Mr. C. J. Ponsonby.
For Venice.—Mr. F Schwab and Colonel Rogers, R. E.

Per P. and O. Str *Teheran*, 25*th* :

For Southampton—Mr. J. Merriman, Lieut.-Col. S. New, Mr. Barnes, Mr. and Mrs. Ashton, Mr. Gunput Madhowrao, Mr. George Whatley, Mrs. Coles, Mr. Rich, Mr. Ernest Ward, and Mr. William Roberts.
For Brindisi—Capt. Stevens, Mr. R. H. Cheetham, Mr. A. Manners, Mr. W. M. Tennent, Mr. S. L. Macnaughten, and Capt. Western.
For Venice—Mr. J. H. Bower, Mr. W. H. Cowley, and Mr. and Mrs. Spinner.
For Suez.—Mr R. V. Storey.
For Gibraltar.—Capt. Antonio DeMello.
For Aden.—Dr. and Mrs. Peters.

PASSENGERS ARRIVED.

Per Str. *Europa*, 20*th*, from Liverpool May 21st :

Mr. Etken, Mr. and Mrs. Watson, Mr. and Mrs. Ashwork, Mr. and Mrs. Killoch, Mr. John Ashwork, Mr. James Ashwork, Mr. Bridge, Mr. Lord, Mr. Shute, Mr. Dall, Mrs. Clews, Mrs. Daly, Miss Laverty, Mr. L. Laverty, and Mr. R. Laverty.

Per P. and O. Str. *Malwa*, 23*rd* :

From Southampton.—Mr. Maury, Mrs. Morris, Major and Mrs. Ketchen and infant, Mr. and Mrs. Osborn, son, and daughter, Mr. Watkins, Captain Gordon, Mr. Saunders, Mr. Hargreave, Mrs. Bayley, and Mr. and Mrs Hayward.
From Brindisi.—Mr. Mackenzie, Mr. Hopkins, Mr. Higgins, Major Stewart, Mr. Binns, Mr. W. Spencer, Mr. Jackson, and Mr. Wellis
From Venice.—Mr. W. Alexander.
From Suez.—Myboo, and Azmunadee.

Domestic Occurrences.

BIRTH.

CANDY—June 19th, at Rajkote, Kattiawar, the wife of E. T. Candy, C.S., of a son.

DEATH.

HUNTER.—At Rutnagherry, on the 14th June, Robert William Hunter, of the Bombay Civil Service. aged 40, deeply regretted.

Advertisements.

Mr. Timothy Theophilus may be addressed, care of the Manager Anglo-Vernacular Printing Press, Tank Street, New Nagpada.

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Bombay, 12th September 1874.

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